Kalendarium Ecclesiasticum:

Being a New Two-Fold

KALENDAR

For the YEAR 1699.

And is as useful in the *Foreign* as *English* Account.

Being the Third after Bessextile or Leap-Year.

Wherein is contained,

First, A Table of the Kings Reigns from *Egbert* who ve the first Name to *England*, to this present Reign.
Secondly, A Table of the Terms with their Returns, and o a Tide-Table very useful.
Thirdly, the *Fulls* and *Changes* of the *Moon*, the *Con-ctions* of the *Moon* with the *Planets*, with the rising and ting and southing of the 7 *Stars*, and other *Fixed Stars*.
Fourthly, A Table of the *Moons* Age.
Fifthly, The Mutual Aspects and Weather, with Monthly bservations very necessary.
Sixthly, The *Eclipses* of the *Luminaries*. And
Lastly, An Account of the *Fasts* and *Feasts* both of *Jews* and *Christians*, with the Original and End their Institutions.

By FRANCIS MOOPE Licensed Physician, and Student in *Astrology*.

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e Heavens declare the Glory of the Lord, and the Firma-ent sheweth his handy work. Psal. XIX. 1.

LONDON,
Printed by *E. Holt* for the Company of STATIONERS, 1699.

The Regal Table from the time *England* was first so called by King *Egbert*, until 1699.

Kings Names.	Reign began An. Ch	Reign	Kings Names	Reign began An. Ch	Reign
1 King Egbert,	818	28	26 Richard I.	1189	10
2 Ethelwolf,	836	21	27 King John,	1199	17
3 Ethelbald,	857	1	28 Henry III.	1216	56
4 Ethelbert,	858	5	29 Edward I.	1272	35
5 Ethelfred,	863	10	30 Edward II.	1307	19
6 Alfred,	873	27	31 Edward III.	1326	51
7 Edward I. *Saxon.*	900	24	32 Richard II.	1377	22
8 Ethelstan,	924	16	*Line of Lancast.*		
9 Edmund I.	940	6	33 Henry IV.	1399	4
10 Edred,	946	9	34 Henry V.	1413	19
11 Edwin,	955	4	35 Henry VI.	1422	38
12 Edgar,	959	20	*Line of York.*		
13 Edward II. *Sax.*	979	3	36 Edward IV.	1460	23
14 Ethelred,	982	34	37 Edward V.	1483	0
15 Edmund II.	1016	1	38 Richard III.	1483	2
Danish Line.			*Families United.*		
16 Canutus I.	1017	20	39 Henry VII.	1485	24
17 Harold I,	1037	3	40 Henry VIII.	1508	4
18 Canutus II.	1040	2	41 Edward VI.	1547	6
19 Edward Confessor,	1042	23	42 Mary I.	1553	5
20 Harold II.	1065	2	43 Q. Elizabeth.	1558	44
Norman Line.			*Kingdoms United.*		
21 Will. Conqueror,	1067	20	44 James I.	1602	22
22 Will. Rufus,	1087	3	45 Charles I.	1625	24
23 Henry I.	1100	35	46 Charles II.	1648	37
24 K. Stephen,	1135	9	47 James II.	1684	4
Sax. Line rest.					
25 Henry II.	1154	35	48 William III.	1689	

Vivat Rex.

Some Kings have been Sir-nam'd Red, some Black,
Some Tall, some Crook'd in Mind as well as Back:
Some for their Learning, some for Valour stand
Admired by this Learn'd and Warlike Land.
Our Gracious King is of a middle Stature,
Learned, Valiant, Wise, and Liberal too by Nature;
But what Adorns him more than all the rest,
Is Mercy in his most Religious Breast.
Which mix'd with Justice makes him for to shine,
The Incen'd Glory of the Royal Line.

The Four Terms and their Returns.

Hilary-Term begins *January* 23d except it be *Sunday*, and ends *February* 12 except it be *Sunday*, and hath four Returns.

Easter-Term begins *April* 26 and ends *May* 22d and hath five Returns.

Trinity-Term begins *June* 9 and ends *June* 28 and hath four Returns.

Michaelmas-Term begins *October* 23 except *Sunday*, and ends *November* 28, and hath five Returns.

The busie Terms doth bring much work to do
For Judge, for Councel and Attorney too;
But should they end, and never more Commence,
Lawyers would lose their most voluptuous Sense:
The Knotty Law which Men so dear do buy,
Is rated dearer than Bishops *Divinity.*

A Plain and Easie Table shewing the Time of High-Water at all these Places under-named.

The Moons Age.		London, Tinmouth, Whitbay,		Berwick, Bridlinton-Bay,		Searborough quart. Tide, Severn,		Newcastle, Falmouth, Dartmouth	
Days.		Ho.	Min.	Ho.	Min.	Ho.	Min.	Ho.	Min.
1	16	3	48	4	33	5	18	23	3
2	17	4	36	5	21	6	6	3	51
3	18	5	24	6	9	6	54	4	39
4	19	6	12	6	57	7	42	5	27
5	20	7	00	7	45	8	30	6	15
6	21	7	48	8	33	9	18	7	3
7	22	8	36	9	21	10	6	7	51
8	23	9	24	10	9	10	54	8	39
9	24	10	12	10	57	11	42	9	27
10	25	11	00	11	45	12	30	10	15
11	26	11	48	12	33	1	18	11	[illegible]
12	27	12	36	1	21	2	6	11	5
13	28	1	24	2	9	2	54	12	3[illegible]
14	29	2	12	2	57	3	42	1	2[illegible]
15	30	3	00	3	45	4	30	2	1[illegible]

The Moons Age.		Queenborough, South-ham. Portsmouth		Rochester, West end of the Nowr,		Graves-end Downs, Blackness.		Dundee, S. Andrews Bell-Isle,	
Ho.	Min	Ho.	Min.	Ho.	Min	Ho.	Min.	Ho.	Min
1	16	12	48	1	33	2	18	3	[illegible]
2	17	1	36	2	21	3	6	3	5[illegible]
3	18	2	24	3	9	3	54	4	3[illegible]
4	19	3	12	3	57	4	42	5	2[illegible]
5	20	4	00	4	45	5	30	6	1[illegible]
6	21	4	48	5	33	6	18	7	[illegible]
7	22	5	36	6	21	7	6	7	5[illegible]
8	23	6	24	7	9	7	54	8	3[illegible]
9	24	7	12	7	57	8	4[illegible]	9	[illegible]
10	25	8	00	8	45	9	30	10	[illegible]
11	26	8	48	9	33	10	18	11	[illegible]
12	27	9	36	10	21	11	6	11	5[illegible]
13	28	10	24	11	9	11	54	12	3[illegible]
14	29	11	12	11	57	12	42	1	2[illegible]
15	30	12	00	12	45	1	30	2	1[illegible]

The foregoing Table Explain'd.

Note, That the Moons Age being taken notice of by the Rule in the Table, observe again 1 Day and 16 Days old, it is High-Water at *London*, *Tinmouth*, and at 3 h. 48 min. in the next Column, the like of the rest; which is very plain and easie to the meanest Capacity. Now the Day of the Moons Age you have in every sixth Column of the left hand Pages of the Almanack.

The Names and Characters of the 12 Signs, 7 Planets, and 5 Aspects.

♈	*Aries.*	Head and Face.	♄	*Saturn.*
♉	*Taurus.*	Neck and Throat.	♃	*Jupiter.*
♊	*Gemini.*	Arms and Should.	♂	*Mars.*
♋	*Cancer.*	Breast and Stomach.	☉	*The Sun.*
♌	*Leo.*	Heart and Back.	♀	*Venus.*
♍	*Virgo.*	Bowels and Belly.	☿	*Mercury.*
♎	*Libra.*	Reins and Loins.	☽	*The Moon.*
♏	*Scorpio.*	Secret Members.		
♐	*Sagittarius.*	Thighs.	☊	*Dragons Head.*
♑	*Capricornus.*	Knees.	☋	*Dragons Tail.*
♒	*Aquarius.*	Legs.		
♓	*Pisces.*	Feet.		

☌	*Conjunction,*	two Planets in the same Degree.
⚹	*Sextile,*	two Planets two Signs distance.
□	*Quartile,*	two Planets three Signs distance.
△	*Trine,*	two Planets four Signs distance.
☍	*Opposition,*	two Planets six Signs distance.

By learning these Characters perfectly, you have the whole Explanation of the following Almanack.

January hath xxxi Days.

Let not blood this Month unless necessity require it: Be careful of taking cold, for thereby Rheum and Flegm is much increased: Fast not long in the Morning, for it is hurtful: Use Meats moderately hot. Warm Cloaths, warm Diet, a good Fire and a Glass of Sack with a Toast is very seasonable, if you can get it.

D. M.	W. D.	Fasts and Feasts	☉ pl.	☽ place.	☽ Ag.	Aspects and Weather.
1	♃	New Years Days.	22	neck	10	*The Year begins*
2	♄	Days 8 h. long.	2	arms	11	☌ ♄ ♀ *with*
3	☾		24	shoulders	12	☽ Perigæon.
4	☿		25	breast	13	*cold snow or*
5	♀		26	stomach	●	*rain.*
6	♂	Twelfth Day.	27	heart	15	✱ ♃ ♀
7	☉		28	back	16	
8	♃	1 past Epiph.	29	bowels	17	
9	♄		30	and	18	☌ ♀ ☿ *Cold*
10	☾	Days 8 h. & a half.	♒	belly	19	*weather, snow*
11	☿		2	reins	20	☽ ☊ *like for*
12	♀	*Crown Star* ☌ ☉	3	and,	21	✱ ♃ ☿ *some*
13	♂		4	loins	22	☌ ♄ ☿ *days*
14	☉	Days lengthened 1 h.	5	secrets	23	*together.*
15	♃	2 past Epiph.	6	members	24	✱ ♄ ♃ *Very*
16	♄		7	thighs	25	✱ ♃ ☿ *cold*
17	☾		8	and	26	☌ ♄ ☿
18	☿		9	hams	27	☽ Apogæon
19	♀		10	knees	28	
20	♂		11	knees	29	
21	☉	*Swans Begk* ☌ ☉	12	legs	●	☌ ☉ ♀ *Cloudy*
22	♃	3 past Epiph.	13	legs	1	*dy with snow*
23	♄	Days 9 h. long.	14	legs	2	*and very cold*
24	☾		15	feet	3	☌ ☉ ♀
25	☿	Conv. of St. Paul.	16	feet	4	*Air, with some*
26	♀		17	head	5	*frost toward the*
27	♂		18	face	6	*end.* ☽ ☊
28	☉	*Dog-star* ☌ ☉	19	throat	7	
29	♃	4 past Epiph.	20	arms	8	
30	♄	K. Char. I. Murder.	21	shoulders	9	☌ ☉ ♄
31	☾	*Cor scorp.* sou. at ☉ l.	22	breast	10	☽ Perigæon.

JANUARY 1699.

21 day at 10 at Night ♄
6 day at 10 at Night ♃
23 day at 4 Afternoon ♂ } is with the Moon.
21 day at 2 Morning ♀
21 day at 2 Afternoon ☿

Rom. W. D	☉ rising.		☉ sets.		Foreign Fasts and Feasts.
1	D	8	9	3	51	2 *Sunday* past *Epiphany*.
2	E	8	8	3	52	
13	F	8	7	3	53	
14	G	8	6	3	54	Full Moon 5 day at 6 Night.
15	A	8	4	3	56	
16	B	8	3	3	57	
17	C	8	1	3	59	
18	D	8	0	4	0	3 *Sunday* past *Epiphany*.
19	E	7	58	4	2	
20	F	7	56	4	4	
21	G	7	55	4	5	
22	A	7	54	4	6	Last quart. 13 day 1 Morning.
23	B	7	52	4	8	
24	C	7	50	4	9	
25	D	7	48	4	10	*Conversion of* St. Paul, N. S.
26	E	7	46	4	12	
27	F	7	44	4	14	
28	G	7	43	4	16	New Moon 21 at 6 Morning.
29	A	7	41	4	17	
30	B	7	39	4	19	
31	C	7	37	4	21	
2 Feb.	D	7	35	4	23	5 *Sunday* past *Epiphany*.
3	E	7	31	4	25	*Candlemas-day* N.S.
4 3	F	7	32	4	26	
5 4	G	7	30	4	30	
6 5	A	7	28	4	32	
7 6	B	7	26	4	34	
8 7	C	7	24	4	36	First quart. 28 at 3 Afternoon.
9 8	D	7	23	4	37	6 *Sunday* past *Epiphany*.
10 9	E	7	22	4	38	
11 10	F	7	20	4	40	

In this Month let blood if occasion require it, but be sparing in Physick as yet; when warm days come, take care of getting cold, for the warm Air yet is not lasting, but deceives many to their hurt. This Month also abstain from Fish and Milk, which cause Obstructions of the Liver, and thicken the blood in the Veins, and are to be avoided as enemies to health.

M. D.	W D	Falts and Featts.	☉ pl.	☽ place.	☽ Ag	Aspects and Weather.
1	D		23	ttomach	11	✱ ☉ ♃ Tem
2	E	Candlemas-day.	24	heart	12	perate, the sea
3	F	Days 9 h. and a half	25	and	13	son considered.
4	G	long.	26	back	14	
5	A	Septuagesima.	27	bowels	15	
6	B	Cor ♌ ♂ ☉	28	belly	16	□ ♃ ♂
7	C		29	reins	17	☽ ♋ Mild wea
8	D		♓	loins	18	ther.
9	E		1	secrets	19	
10	F	Days 10 h. long.	2	and	20	
11	G		3	members	21	☿ Stat ad direct
12	A	Sexagesima.	4	thighs	22	Cloudy.
13	B	Spica ♍ south at	5	thighs	23	
14	C	sun set.	6	knees	24	☽ Apogæon.
15	D		7	knees	25	
16	E		8	knees	26	
17	F	7 stars south 4 nig.	9	legs	27	Inclin'd to rain
18	G		10	legs	28	but warm for
19	A	Quinquagesima.	11	feet	●	the season.
20	B	Days lengthen 3 h.	12	feet	1	
21	C		13	head	2	✱ ♂ ♀
22	D	Bulls Eye south 4 n.	14	face	3	☽ ♉
23	E		15	neck	4	
24	F		16	and	5	
25	G	St. Matthias.	17	throat	6	
26	A		18	arms	7	
27	B	Quadragesima. Days lengthened 3	19	shoulders	8	☽ Perigæon
28	C	h. 44 m.	20	breast	9	♂ ♊ ☿

FEBRUARY 1699.

☽ 18 day at 12 at Noon	♄	is with the Moon.
☽ 3 day at 4 Afternoon	♃	
☽ 21 day at 3 Afternoon	♂	
☽ 16 day at 9 at Night	♀	
☽ 17 day at 1 Afternoon	☿	

Dom.	Rom.	W. D.	☉ rises		☉ sets		Foreign Fatts and Feasts.
1	11	g	7	18	4	42	
2	12	a	7	17	4	43	
3	13	b	7	15	4	45	
4	14	c	7	13	4	47	Full Moon 4 day 6 Morning.
5	15	D	7	11	4	49	*Septuagesima.*
6	16	e	7	9	4	51	
7	17	f	7	7	4	53	
8	18	g	7	5	4	55	
9	19	a	7	3	4	57	
10	20	b	7	0	4	0	
11	21	c	6	58	5	2	Last quart. 11 day at 8 at Night.
12	22	D	6	56	5	4	*Sexagesima.*
13	23	e	6	54	5	6	
14	24	f	6	52	5	8	*St. Matthias* N. S.
15	25	g	6	50	5	10	
16	26	a	6	48	5	12	
17	27	b	6	46	5	14	New Moon 19 day at 8 Night.
18	28	c	6	44	5	16	
19	Mar.	D	6	42	5	18	*Quinquagesima.* *St. David.*
20	1	e	6	40	5	20	*Chad* Bishop, N. S.
21	2	f	6	38	5	22	
22	4	g	6	36	5	24	
23	5	a	6	34	5	26	
24	6	b	6	32	5	28	First quart. 26 day at 11 Night.
25	7	c	6	30	5	30	
26	8	D	6	28	5	32	*Quadragesima.*
27	9	e	6	26	5	34	
28	10	f	6	24	5	36	

March hath xxxi Days.

In this Month advise with the Astrological Physicia[illegible] for now Purging and Blooding is good, Blood and Humo[illegible] increase, therefore now be sure use Meats of good Digesti[illegible] forbear salt Meats as much as possible, now good Drink necessary; but above all, a good Break-fast, if you can g[illegible] it, will do no harm.

M D.	W D.	Fasts and Feasts	☾ pl.	D place.	☽ Ag	Aspects and Weather.
1	D	*St. David*, B.	21	stomach	10	✱♃ ♀ *Vi[illegible]*
2	E	*Chad*, B.	22	heart	11	*good weather*
3	F	Days lengthened 4.	23	back	12	*but inclined to*
4	G	hours.	24	bowels	13	*winds, which*
5	A	2 Sunday in Lent.	25	belly	●	☽ Eclips'd visib[illegible]
6	B		26	reins	15	
7	C	*Cor.* ♌ ris. at noon.	27	loins	16	□ ☉ ♃ *m[illegible]*
8	D		28	secrets	17	*continue some*
9	E		29	members	18	*days.*
10	F	Days 12 h. long.	♈		19	
11	G		1	thighs	20	
12	A	3 Sunday in Lent.	2	thighs	21	
13	B	7 *Stars* south 6 n.	3	knees	22	☽ Apogæon.
14	C		4	knees	23	*Cloudy and*
15	D		5	knees	24	*moist at this*
16	E	Days 12. h. & half.	6	legs	25	*time.*
17	F		7	legs	26	
18	G		8	feet	27	
19	A	Midlent Sunday.	9	feet	28	☽ ♉
20	B		10	feet	29	☉ Eclipsed.
21	C		11	head	●	□ ♃ ♀ *Wind*
22	D	Days lengthen. 5 h.	12	face	1	△ ♃ ♂ *again*
23	E		13	neck	2	✱ ♄ ♂ *pro*
24	F		14	throat	3	♂ ♄ ♀ *ducing*
25	G	Lady-Day.	15	arms and	4	✱ ♃ ♀ *rain.*
26	A	3 Sunday in Lent.	16	shoulders	5	☽ Perigæon.
27	B	Days 13 h. long	17	breast	6	✱ ♄ ♃
28	C	*Bulls Eye* sou. 6 n.	18	stomach	7	✱ ♂ ♀
29	D		19	heart	8	
30	E	*Spica* ♍ 8 ☉	20	back		
31			21	bowels	1	

MARCH 1699.

The 18 day at 4 Morning	♄	is with the Moon.
The 13 day at 6 Morning	♃	
The 22 day at Noon	♂	
The 17 day at 4 Afternoon	♀	
The 20 day at 6 Morning	☿	

D.	R. ac	Rom. W D.	☉ rises.		☉ sets.		Foreign Fasts and Feasts.
1	11	G	6	21	5	41	
2	12	a	6	18	5	42	
3	13	b	6	16	5	44	
4	14	c	6	14	5	46	
5	15	D	6	12	5	48	2 *Sunday* in *Lent*.
6	16	e	6	10	5	50	Full Moon 5 day at 8 at Night.
7	17	f	6	8	5	52	
8	18	G	6	5	5	55	
9	19	a	6	3	5	57	
10	20	b	6	0	6	0	
11	21	c	5	58	6	2	
12	22	D	5	56	6	4	3 *Sunday* in *Lent*.
13	23	e	5	54	6	6	Last quart. 13 day at 4 Afternoon.
14	24	f	5	52	6	8	
15	25	G	5	50	6	10	*Lady-Day* N. S.
16	26	a	5	48	6	12	
17	27	b	5	46	6	14	
18	28	c	5	44	6	16	
19	29	D	5	42	6	18	4 *Sunday* in *Lent*.
20	30	e	5	40	6	20	
21	31	f	5	38	6	22	New Moon 21 day at 8 Morn.
22	April.	G	5	36	6	24	
23		a	5	34	6	26	
24		b	5	32	6	28	
25	4	c	5	30	6	30	
26	5	D	5	28	6	32	5 *Sunday* in *Lent*.
27	6	e	5	26	6	34	
28	7	f	5	24	6	36	First quart. 28 day at 5 Morn.
29	8	G	5	22	6	38	
30	9	a	5	20	6	40	
31	10	b	5	18	6	42	

New Physick is very seasonable, and also blood-letti abstain from Wine, which now procures Diseases to t ruin of many, through negligence; the Pores of the B are open, and apt to receive Physick, so that this is t best time to remove, and also to prevent many Distempe

M. D.	W. D.	Feasts and Feasts.	☉ pl	☽ place.	☽ Ag.	Aspects and Weather.
1	♊		22	belly	11	
2	♋	Palm-Sunday.	23	reins	12	*Dry, windy*
3			24	and	13	*the beginning*
4	♌		25	loins	●	☌ ☉ ♀ *but*
5	♍		26	secrets	15	☽ ☊ *soon*
6	♀		27	members	16	△ ♃ ☿ *cha*
7	♀	Days lengthened 6	28	thighs	17	✶ ♄ ☿ *ch*
8	♎	hours.	29	thighs	18	△ ⊕ ♃ *to*
9	♏	Easter Sunday.	30	thighs	19	✶ ☉ ♄
10	♄	Monday.	♉	knees	20	☽ Apogeon.
11	♐	Tuesday.	1	knees	21	☌ ♂ ☿ *wi*
12	♑	Days 14 h. long.	2	legs	22	*and rain,*
13	♒	*Cor. Leon.* sou. 8 n.	3	legs	23	*which may co*
14	♓		4	legs	24	*tinue some day*
15	♈		5	feet	25	
16	♉	Low-Sunday.	6	feet	26	✶ ♀ ☿
17	♄		7	head	27	☽ ♋
18	♐		8	face	28	
19	♑	*Cor. Scor.* sou. 1 m	9	neck	●	
20	♀		10	throat	1	
21	♀	Days lengthened 7	11	arms	2	□ ♄ ☿
22	♏		12	shoulders	3	
23	♋	2 past Easter.	13	breast	4	□ ♃ ☿ *Nor*
24	♄	Days 15 h. long.	14	stomach	5	☽ Perigeon.
25	♐	St. Mark.	15	heart	6	
26	♑		16	and	7	*good temperate*
27	♀		17	back	8	*springing mea*
28	♀	Days 15 h. & half.	18	bowels	9	*ther to the*
29	♏		19	belly	10	*months end.*
30	♋	3 past Easter.	20	reins	11	☽ ♌

APRIL 1699

The 14 day at 4 Afternoon ♄
The 9 day at 2 Afternoon ♃
The 20 day at 4 Morning ♂ } is with the Moon.
The 16 day at 6 Morning ♀
The 21 day at 2 Morning ☿

M. D.	R. ic	Rom. W. D.	☉ rises.		☉ sets.		Foreign Fasts and Feasts.
1	11	f	5	16	6	44	
2	12	S	5	14	6	46	*Palm Sunday.*
3	13	c	5	12	6	48	
4	14	f	5	10	6	50	Full Moon 4 day at 9 Morn.
5	15	g	5	8	6	52	
6	16	a	5	6	6	54	
7	17	b	5	4	6	56	
8	18	c	5	3	6	57	
9	19	D	5	2	6	58	*Easter-day* N. S. It happens
10	20	e	5	0	7	0	this year with ours, but was
11	21	f	4	58	7	2	last year five weeks before us,
12	22	g	4	56	7	4	and so will again in the year
13	23	a	4	54	7	6	1701, except an emendation
14	24	b	4	52	7	8	of the Kalendar.
15	25	c	4	49	7	11	Last quart. 12 day at Noon.
16	26	D	4	46	7	14	1 *Sunday* past *Easter.*
17	27	e	4	44	7	16	
18	28	f	4	42	7	18	
19	26	g	4	40	7	20	New Moon 19 day at 7 Night.
20	30	a	4	38	7	22	
21	May	b	4	36	7	24	*Philip* and *Jacob* N. S.
22		c	4	34	7	26	
23	3	D	4	32	7	28	2 *Sunday* past *Easter.*
24	4	e	4	30	7	30	
25	5	f	4	28	7	32	
26	6	g	4	26	7	34	First quart. 26 day at Noon.
27	7	a	4	25	7	35	
28	8	b	4	24	7	36	
29	9	c	4	22	7	38	
30	10	D	4	20	7	40	3 *Sunday* past *Easter.*

Now both Garden and Field afford Physick, as well Diet: Rise early, and walk abroad by the running Strea Sage and sweet Butter is a cheap and wholsome Breakf Clarified Whey, with Sage, is also good, and so is Scur grass-Ale, and Wormwood-Beer. Forget not to eat drink betimes, you that have it.

M. D.	W. D.	Faits and Feasts.	☉ pl.	☽ place.	☽ Ag.	Aspects and Weather.
1	♄	Philip and Jacob.	21	loins	12	
2	☾		22	secrets	13	
3	☿		23	members	14	
4	♀		24		●	*Hot weather,*
5	♂		25	thighs	16	*inclin'd to ra*
6	♃	*John Port.* Lat.	26	thighs	17	*and thunder.*
7	☉	4 past Easter.	27	knees	18	☽ Apogæon.
8	♄	Days length'ned 8	28	knees	19	□ ♄ ♂
9	☾	hours.	29	knees	20	
10	☿		30	legs	21	☐ ☉ ♄ N
11	♀		♊	legs	22	*more cool, w*
12	♂		1	feet	23	*showers of ra*
13	♃		2	feet	24	☽ ♃ *causing*
14	☉	5 past Easter.	3	head	25	*grass to grow.*
15	♄	Day 16 hours long	4	and	26	
16	☾		5	face	27	
17	☿		6	neck	28	△ ♃ ♀
18	♀	Holy Thursday.	7	throat	29	*Ma*
19	♂		8	arms.	●	♂ ☉ ♂ *be*
20	♃		9	shoulders	1	☽ Perigæon.
21	☉	6 past Easter.	10	breast	2	♂ ♂ ☿
22	♄		11	stomach	3	♂ ☉ ☿ *Now*
23	☾	Daylength'ned near	12	heart	4	✱ ♄ ♀ *cool*
24	☿	9 hours.	13	back	5	*and pleasant*
25	♀	Seven Stars follow	14	bowels	6	
26	♂	the Sun.	15	belly	7	☽ ☊ *weath*
27	♃		16	reins	8	*may conclude*
28	☉	Whit-Sunday.	17	loins	9	*the month.*
29	♄	K. Ch. II. Restau.	18	secrets	10	
30	☾	Spica ♍ South at	19	members	11	
31	☿	9 night.			12	

The 12 day at 4 in Morning ☊
The 6 day at 7 Night ☋
The 19 day at 2 Morning ♂ } is with the Moon.
The 16 day at 1 Morning ♀
The 19 day at Noon ☿

M.	R.	Rom.	W.	D.	☉ rising.		☉ sets.		Foreign Fatts and Fealts.
1	11		e		4	20	7	40	
2	12		f		4	18	7	42	
3	13		g		4	16	7	44	
4	14		a		4	14	7	46	Full Moon 4 day at 1 morn.
5	15		b		4	12	7	48	
6	16		c		4	10	7	50	
7	17	D			4	8	7	52	4 *Sunday* past *Easter.*
8	18		e		4	7	7	53	
9	19		f		4	6	7	54	
10	20		g		4	5	7	55	
11	21		a		4	4	7	56	
12	22		b		4	3	7	57	Last quarter 12 day at 4 morn.
13	23		c		4	2	7	58	
14	24	D			4	0	8	0	5 *Sunday* past *Easter.*
15	25		e		3	59	8	1	
16	26		f		3	58	8	2	
17	27		g		3	57	8	3	
18	28		a		3	56	8	4	
19	29		b		3	55	8	5	New Moon 19 day at 2 morn.
20	30		c		3	54	8	6	
21	31	D			3	53	8	7	6 *Sunday* past *Easter*
22	[illegible]		e		3	51	8	9	
23	[illegible]		f		3	50	8	10	
24	3		g		3	49	8	11	
25	4		a		3	48	8	12	First quart. 25 day at 7 Night.
26	5		b		3	47	8	13	
27	6		c		3	46	8	14	
28	7	D			3	44	8	16	*Whit-Sunday.*
29	8		e		3	43	8	17	
30	9		f		3	42	8	18	
31	10		g		3	41	8	19	

Lay not now unadvisedly on the ground, nor drink [illegible] hastily when you are hot; use moderate Exercise to pro[illegible] sweat; use thin and light Diet, for the Stomach is we[illegible] now than in the former Months. Clarified Whey is [illegible] good for the Rich, and good Diet for the Poor Labo[illegible] both this and all other Months.

M. D.		Facts and Feasts.	☉ pl.	☽ place:	☽ Ag.	Aspects [illegible] Weather.
1	♋	days 61 hours 38	20	thighs	13	
2	f	minutes long.	21	thighs	●	*The Mon[illegible]*
3	g		22	knees	15	*like to be[illegible]*
4	A	Trinity Sunday.	23	knees	16	☌ ☉ ♃ [illegible]
5	b	Seven Stars south	24	knees	17	☽ Apogeon
6	c	10 morn.	25	legs	18	*wind which*
7	d		26	legs	19	*may cau[illegible]*
8	e	*Corpus Christi.*	27	feet	20	*for some [illegible]*
9	f		28	feet	21	☍ ♃ ♂
10	g		29	feet	22	☽ ☊
11	A	St. Barnabas, and	♋	head	23	
12	b	longest day.	1	face	24	
13	c		2	neck	25	△ ☉ ♄
14	d		3	throat	26	
15	e		4	arms	27	*Good spring*
16	f		5	shoulders	28	*weather.*
17	g		6	breast	●	
18	A	2 past Trinity.	7	stomach	1	□ ♄ ♀ [illegible]
19	b		8	heart	2	☽ Perigeon
20	c		9	back	3	
21	d		10	bowels	4	*Great wi[illegible]*
22	e		11	belly	5	△ ♄ ♂
23	f		12	reins	6	☽ ☊ *Sto[illegible]*
24	g	St. John Baptist.	13	and	7	☍ ♃ ♀ [illegible]
25	A	3 past Trinity.	14	loins	8	
26	b	day 16 h 20 min.	15	secrets	9	*Very good*
27	c	St. Peter and Paul.	16	members	10	*ther ends*
28	d		17	thighs	11	*Month.*
29	e		18	thighs	12	△ ♄ ♀
30	f		19	thighs	13	

The 8 day at Noon ♄
The 2 day at 7 at Night
and the 29 day at 7 at Night } ♃ } is with the Moon.
The 16 day at 9 at Night ♂
The 14 day at 8 at Night ♀
The 15 day at 7 at Night ☿

R.	Rom. W.D.	☉ rising.		☉ sets		Foreign Fast and Feasts.
1	a	3	41	8	19	St. *Barnabas* New Stile.
2 12	b	3	41	8	19	
3 13	c	3	41	8	19	
4 14	D	3	41	8	19	*Trinity Sunday.*
5 15	e	3	41	8	19	Full Moon 2 day at 3 Afternoon.
6 16	f	3	41	8	19	
7 17	g	3	41	8	19	
8 18	a	3	41	8	19	
9 19	b	3	41	8	19	
10 20	D	3	41	8	19	Last quart. 10 day at 5 Night.
11 21	c	3	41	8	19	1 past *Trinity.*
12 22	e	3	41	8	19	
13 23	f	3	41	8	19	
14 24	g	3	41	8	19	St. *John Baptist* N. S.
15 25	a	3	41	8	19	
16 26	b	3	41	8	19	New Moon 17 day at 8 Morn.
17 27	c	3	41	8	19	
18 28	D	3	41	8	19	2 past *Trinity.*
19 29	e	3	42	8	18	St. *Peter* and *Paul* N. S.
20 30	f	3	42	8	18	First quart. 24 day at 5 Morn.
21	g	3	43	8	17	
22	a	3	44	8	16	
23	b	3	45	8	15	
24	c	3	45	8	15	
25	D	3	46	8	14	3 past *Trinity.*
26	e	3	47	8	13	
27	f	3	48	8	12	
28	g	3	49	8	11	
29	a	3	50	8	10	
30	b	3	51	8	9	

This Month take great care of Heats and Colds wh[illegible] cause dangerous Distempers, often times Pestilent Diseas[illegible] forbear hard Drinking, but Eat fresh; use cold Her[illegible] and Meat of light Digestion; use not Physick except [illegible] cessity require it; Carduus Benedictus *boil'd in Ale [illegible] drunk fasting is excellent.*

M. D.	W D.	Fasts and Feasts.	☉ pl.	☽ place.	☽ Ag.	Aspects and Weather.
1	☾		19	knees	14	☽ Apogæum
2	☾	Sunday past Trin.	20	knees	●	*Pleasant wea[illegible]*
3	h		21	legs	15	*at the begin.*
4	C		22	legs	16	♃ ♀
5	D		23	legs	17	♂ ♂ ☿
6	E		24	feet	18	*Hot dropp[illegible]*
7	F		25	feet	19	☿ *weath[illegible]*
8	G		26	head	20	*probably hot*
9	●	Sund. past Trin.	27	head	21	*this time.*
10	h	day 16 hour long.	27	neck	22	
11	C	Seven Stars south at	28	throat	23	
12	D	7 Morning.	29	arms	24	
13	E		♌	shoulders	25	☍ h ♀
14	F		1	breast	26	
15	G	*Swithin* B. Winc.	2	stomach	27	☽ Perigæon
16	●	Sund. past Trin.	3	heart	●	♂ ☉ ♀ *Wa[illegible]*
17	h	Days shortened an	4	back	1	*and rain.*
18	C	hour.	5	bowels	2	
19	D	*Dog-Days* begin,	6	and	3	☽ ♌ *Mo[illegible]*
20	E	*but have no Influence in* England,	7	belley	4	*mild and wa[illegible]*
21	F		8	reins	5	
22	G	Cardan.	9	loins	6	
23	●	Sund. past Trin.	10	secrets	7	☍ ♃ ♀
24	h		11	members	8	
25	C	St. James.	12	thighs	9	
26	D		13	thighs	10	
27	E		14	thighs	11	*Thunder like*
28	F	*Canis Major.*	15	knees	12	☽ Apog. *wa[illegible]*
29	☾	☌ ☉	16	knees	13	☽ h ♀
30	☾	Sund. past Trin.	17	legs	14	*the end.*
31	h		18	legs	15	

The 5 day at 4 Afternoon ♄
The 26 day at 10 at Night ♃
The 15 day at 2 Afternoon ♂ } is with the Moon.
The 14 day at 3 Afternoon ♀
The 16 day at 3 Afternoon ☿

M. D.	R. ac	Rom. W.D.	☉ rises.		☉ sets.		Foreign Fasts and Feast.
1	11	C	3	51	8	9	
2	12	D	3	52	8	8	4 *Sunday* past *Trinity*.
3	13	E	3	53	8	7	Full Moon 2 day at 7 Morning.
4	14	F	3	54	8	6	
5	15	G	3	55	8	5	
6	16	a	3	56	8	4	
7	17	b	3	57	8	3	
8	18	C	3	58	8	2	
9	19	D	3	59	8	1	5 *Sunday* past *Trinity*.
10	20	E	4	0	8	0	Last quart. 10 day at 2 Morning.
11	21	F	4	1	7	59	
12	22	G	4	2	7	58	
13	23	a	4	3	7	57	
14	24	b	4	4	7	56	
15	25	C	4	5	7	55	St. *James* N. S.
16	26	D	4	6	7	54	6 *Sunday* past *Trinity*.
17	27	E	4	7	7	53	
18	28	F	4	8	7	52	New Moon 16 day at 5 Afternoon.
19	29	G	4	10	7	50	
20	30	a	4	12	7	48	
21	31	b	4	14	7	46	
22	Aug.	C	4	16	7	44	*Lammas-day* N. S.
23			4	18	7	42	7 *Sunday* past *Trinity*.
24	3	D	4	20	7	40	First quart. 23 day at 5 at Night.
25	4	E	4	22	7	38	
26	5	F	4	24	7	36	
27	6	G	4	26	7	34	
28	7	a	4	28	7	32	
29	8	b	4	30	7	30	
30	9	C	4	31	7	29	8 *Sunday* past *Trinity*.
31	10	D	4	32	7	28	

Neither Bleed nor Physick in the Dog-Days except the weather be cool and great need call for it; beware of Surfeits, Heats and Colds, for thereby Pleurisies are engendered: Sleep not in the Afternoon, which often causes Headaches, Agues, and many other stubborn Distempers: Moderate Diet now is the best Physick.

M D.	W D.	Fasts and Feasts.	☉ pl.	☽ place.	☽ Ag	Aspects and Weather.
1	C	*Lammas-Day.*	19	legs	●	△ ☿ ♃
2	D		20	feet	17	*Pleasant* we-
3	E		21	feet	18	*ther, and clear*
4	F		22	head	19	*Air,*
5	G		23	and	20	
6	A	9 past Trin.	24	face	21	
7	B		25	neck	22	☌ ♂ ♀ *but*
8	C		26	throat	23	*turns to Storm*
9	D		27	arms	24	□ ♃ ☿ *and*
10	E		28	shoulders	25	☍ ☉ ♄ *Thun-*
11	F	St. *Lawrence.*	29	breast	26	☽ Perigæon.
12	G		30	stomach	27	*der.*
13	A	10 past Trinity.	♍	heart	28	
14	B	Days shortened 2 h.	1	back	29	*More mild and*
15	C	*Assumption* V. M.	2	bowels	●	*pleasant we-*
16	D		3	belly	1	*ther.*
17	E	Seven Stars south at	4	reins	2	
18	F	5 Morning.	5	loins	3	*Very good Har-*
19	G		6	secrets	4	*vest weather*
20	A	11 past Trinity.	7	members	5	*most part of*
21	B		8	thighs	6	*this month.*
22	C		9	thighs	7	△ ♃ ♀
23	D	Seven Stars r. 8 N.	10	knees	8	
24	E	St. Bartholomew.	11	knees	9	
25	F		11	knees	10	
26	G	Days short. 3 hours	13	legs	11	☽ Apogæon
27	A	12 past Trinity.	14	legs	12	☌ ♄ ♀ *Sudden*
28	B	*Dog-Days* end in	15	feet	13	*rain towards*
29	C	*Turky,* but have	16	feet	14	*the months end*
30	D	little force in these	17	feet	15	☽ Eclipsed in
31	E	Northern Islands.	18	head	●	*visible.*

The 1 day at 6 at Night and the 28 day at 10 at Night } ♄
The 23 day at 8 Morning ♃
The 13 day at 4 Morning ♂
The 13 day at 11 Morning ♀
The 16 day at 9 at Night ☿
} is with the Moon.

M. D.	R. ac.	Rom. W.D.	☉ rises.		☽ sets.		Foreign Fasts and Feasts.
1	11	f	4	34	7	26	Full Moon 1 day at 2 Morning.
2	12	g	4	36	7	24	
3	13	a	4	38	7	22	
4	14	b	4	40	7	20	
5	15	c	4	42	7	18	
6	16	D	4	44	7	16	9 *Sunday* past *Trinity*.
7	17	e	4	46	7	14	
8	18	f	4	48	7	12	Last quart. 8 day 10 Morning.
9	19	g	4	50	7	10	
10	20	a	4	52	7	8	
11	21	b	4	54	7	6	
12	22	c	4	56	7	4	
13	23	D	4	58	7	2	10 *Sunday* past *Trinity*.
14	24	e	5	0	7	0	St. *Bartholomew* N. S.
15	25	f	5	2	6	58	New Moon 15 at 1 Morning.
16	26	g	5	4	6	56	
17	27	a	5	6	6	54	
18	28	b	5	8	6	52	
19	26	c	5	10	6	50	
20	30	D	5	12	6	48	11 *Sunday* past *Trinity*.
21	31	e	5	14	6	46	
22	Septem.	f	5	16	6	44	First quart: 22 day at 9 Morn.
23		g	5	18	6	42	
24		a	5	20	6	40	
25	4	b	5	22	6	38	
26	5	c	5	24	6	36	
27	6	D	5	26	6	34	12 *Sunday* past *Trinity*.
28	7	e	5	28	6	32	
29	8	f	5	30	6	30	Full Moon 30 day at 11 before Noon.
30	9	g	5	32	6	28	
31	10	a	5	34	6	26	

Now both Physick and Phlebotomy are very good, the Sun approaching towards the Autumnal Equinox will put you in mind to lock up your Winter Garments and hang them up loosely, which may possibly prevent sudden taking cold and secure you from a long tedious Winter Cough.

M. D.	W. D.	Fasts and Feasts.	☉ pl	☽ place.	☽ Ag.	Aspects and Weather.
1	F	Seven Stars rise near	19	head	17	
2	S	Seven at Night.	20	face	18	□ ⊕ ♃ *Windy*
3	S	13 *Sunday* p. *Trin.*	21	neck	19	*but warm wea-*
4	M		22	throat	20	*ther, the season*
5	T	days shortened a-	23	arms.	21	△ ♃ ♂ *con-*
6	W	bout 4 hours.	24	shoulders	22	*sidered.*
7	T		25	breast	23	
8	F	*Nativ. V.* Mary.	26	stomach	24	☽ Perigæon.
9	S	*Canis Major*	27	heart	25	
10	S	14 *Sund.* p. *Trin.*	28	back	26	
11	M	rises at 1 Morning.	29	bowels	27	
12	T	Equal Day and Nig.	30	belly	28	☽ ☊
13	W		♎	reins	●	☉ Eclips'd till
14	T	Seven Stars south	1	and	1	♂ ♄ ♂ *Rain*
15	F	at 3 in Morn.	2	loins	2	*and stormy.*
16	S	day shortened 4	3	secrets	3	
17	S	15 *Sund.* p. *Trin.*	4	members	4	□ ♃ ♀ *More*
18	M	hours and a half.	5	thighs	5	*clear at this*
19	T		6	thighs	6	*time.*
20	W		7	knees	7	
21	T	St. Matthew.	8	knees	8	☽ Apogæon.
22	F	Bulls Eye rises at 6	9	knees	9	*Windy weather*
23	S	at Night.	10	legs	10	♂ ☉ ☿
24	S	16 *Sund.* p. *Trin.*	11	legs	11	
25	M		12	feet	12	
26	T		13	feet	13	
27	W		14	feet	14	☽ ☊ *Very*
28	T	day 11 hours long.	15	head	15	♂ ♀ ♀ *rable*
29	F	St. Michael.	16	head	●	*towards the end*
30	S		17	neck	17	

SEPTEMBER 1699.

The 24 day at 2 Morning
The 19 day at 6 at Night
The 10 day at 9 at Night
The 11 day at 10 Morning
The 14 day at 7 at Night
} ♄ ♃ ♂ ♀ ☿ is with the Moon.

Dayes	Rom. W.D.	☉ rises.		☉ sets.		Foreign Fasts and Feasts.
1	11	5	36	6	24	
2	12	5	38	6	22	
3	13	5	40	6	20	13 *Sunday* past *Trinity.*
4	14	5	42	6	18	
5	15	5	44	6	16	Last quart. 6 day at 4 Afternoon.
6	16	5	46	6	14	
7	17	5	48	6	12	
8	18	5	50	6	10	
9	19	5	52	6	8	
10	20	5	54	6	5	14 *Sunday* past *Trinity.*
11	21	5	55	6	2	St. *Matthew* N. S.
12	22	6	58	6	0	
13	23	6	0	5	58	New Moon 13 day at 11 Morning } ☉ Eclipsed visible.
14	24	6	2	5	56	
15	25	6	4	5	54	
16	26	6	6	5	52	
17	27	6	8	5	50	15 *Sunday* past *Trinity.*
18	28	6	10	5	48	
19	29	6	12	5	46	St. *Michael* N. S.
20	30	6	14	5	44	
21	Octob.	6	16	5	42	First quart. 21 day at 4 Morning.
22		6	18	5	40	
23		6	20	5	38	
24	4	6	22	5	36	16 *Sunday* past *Trinity.*
25	5	6	24	5	34	
26	6	6	26	5	32	
27	7	6	28	5	30	Full Moon 29 day at 1 Morning.
28	8	6	30	5	28	
29	9	6	32	5	26	
30	10	6	34	5	24	

Now Blood letting is not so proper as in the former Month, but may safely be done at all times when need shall require; the Garments you put on last Month in jest, now button them close in good earnest, to prevent insensible taking cold; many times one Fog begets a whole Winter's Cold; the Taylor now comes into request.

M. D.	W. D.	Fasts and Feasts.	☉ pl.	☽ place.	☽ Ag.	Aspects and Weather.
1	♃	17 Sund. p. Trin.	18	throat	18	
2	♄	Seven Stars rise at	19	arms	19	☽ Perigæon.
3	♂	6 at night.	20	shoulders	20	temperate, the
4	☉	days 10 hours and	21	breast	21	season consider-
5	♀	a half long.	22	stomach	22	ed.
6	☿		23	heart	23	
7	☽		24	and	24	
8	♃	18 Sund. p. Trin.	25	back	25	✶ ☉ ♃
9	♄		26	bowels	26	△ ☉ ♄
10	♂		27	belly	27	☽ ♋
11	☉		28	reins	28	✶ ♄ ♃
12	♀	days 10 h. long.	29	loins	●	inclin'd to
13	☿	Seven Stars south at	♏	secrets	1	rain at this
14	☽	mid-night.	1	members	2	△ ♄ ♀ time
15	♃	19 Sund. p. Trin.	2	thighs	3	✶ ♃ ♀
16	♄		3	thighs	4	
17	♂		4	thighs	5	
18	☉	St. Luke.	5	knees	6	
19	♀	days 9 hours and a	6	knees	7	☽ Apogæon.
20	☿	half long.	7	legs	8	Cloudy and
21	☽		8	legs	9	△ ♄ ☿
22	♃	20 Sund. p. Trin.	6	legs	10	✶ ♃ ☿ snow
23	♄		10	feet	11	like.
24	♂		11	feet	12	☽ ♉
25	☉	Crispin.	12	head	13	
26	♀		13	face	14	More warm to-
27	☿	days 9 h. long.	14	throat	15	wards the end
28	☽	St. Sim. & Jude.	15	and	●	
29	♃	21 Sund. p. Trin.	16	neck	17	
30	♄		17	arms	18	
31	♂		18	shoulders	19	

The 22 day at 10 Morning ♄
The 17 day at 11 Morning ♃
The 9 day at 10 Morning ♂ } is with the Moon.
The 12 day at 1 Afternoon ☿
The 11 day at 1 Afternoon ☿

D.	R. ac.	Rom. W.D.	☉ rises.		☉ sets.		Foreign Fasts and Feast.
1	11	D	6	38	5	22	17 *Sunday* past *Trinity*.
2	12	e	6	40	5	20	
3	13	f	6	42	5	18	
4	14	g	6	44	5	16	
5	15	a	6	46	5	14	Last quart. 5 day at 11 Night.
6	16	b	6	48	5	12	
7	17	c	6	50	5	10	
8	18	D	6	52	5	8	18 *Sunday* past *Trinity*. } St. *Luke* N. S.
9	19	e	6	54	5	6	
10	20	f	6	56	5	4	
11	21	g	6	58	5	2	
12	22	a	7	0	5	0	New Noon 12 day at Mid-night
13	23	b	7	2	4	58	
14	24	c	7	4	4	56	
15	25	D	7	6	4	54	19 *Sunday* past *Trinity*.
16	26	e	7	8	4	52	
17	27	f	7	10	4	50	
18	28	g	7	12	4	48	St. *Simon* and St. *Jude* N. S.
19	29	a	7	14	4	46	
20	30	b	7	16	4	44	First quart. 21 day at 1 Morn.
21	31	c	7	18	4	42	
22	Novem	D	7	20	4	40	20 *Sunday* past *Trinity*. } and *All-Saints* N. S.
23		e	7	22	4	38	
24		f	7	24	4	36	
25	4	g	7	26	4	34	
26	5	a	7	28	4	32	
27	6	b	7	30	4	30	Full Moon 28 day at Noon.
28	7	c	7	32	4	28	
29	8	D	7	33	4	27	21 *Sunday* past *Trinity*.
30	9	e	7	34	4	26	
31	10	f	7	36	4	24	

In this Month use good Exercise and good Diet; if any Distemper afflict the Body of Man at this time, it is not good to tamper with it, except need require, but rather let it rest till the Spring: Use such things as nourish the Blood, keep your feet dry to prevent Rheumes, Colds, and many other Distempers.

M. D.	W D.	Faits and Feasts.	☉ pl.	☽ place.	☽ Ag.	Aspects and Weather.
1	♃	All Saints.	19	breast	20	
2	♀	*All Souls.*	20	stomach	21	☽ Perigæon.
3	☿		21	heart	22	*Rain near at*
4	☾	K. Will. 3. Nat.	22	back	23	*hand, with*
5	☉	22 Sund. p. Trin. &	23	bowels	24	♂ ☉ ♀ *windy*
6	♂	Powder Plot.	24	belly	25	□ ♄ ♀ *and*
7	♃	7 Stars ☉ ♂	25	reins	26	□ ☽ ♄ *cloudy*
8	♀	*Canis Major* rises at	26	loins	27	□ ♄ ♀ *wea-*
9	☿	10 at Night.	27	secrets	28	*ther.*
10	☾	days shortened a-	28	and	29	
11	☉	bout 8 hours.	29	members	●	✱ ♂ ♀
12	♂	23 Sund. p. Trin.	↗	thighs	1	□ ♃ ♂ *windy*
13	♀		1	thighs	2	✱ ☉ ♂ *about*
14	☿	7 Stars south at 11	2	knees	3	♂ ☉ ♃ *this*
15	☾	at Night.	3	knees	4	*time.*
16	☉	days 8 hours long.	4	knees	5	
17	♂	Bulls Eye south at	5	legs	6	☽ Apogæon.
18	♃	11 at Night.	6	legs	7	♂ ♀ ♃
19	♀	24 Sund. p. Trin.	7	feet	8	*more moderate,*
20	☿		8	feet	9	☽ ♂ ♀
21	☾		9	feet	10	*and so is like to*
22	☉		10	head	11	*continue to the*
23	♂	St. *Clement.*	11	head	12	*end, the season*
24	♃		12	neck	13	*considered.*
25	♀	St. *Katharine.*	13	throat	14	
26	☿	25 Sund. p. Trin.	14	arms	●	
27	☾		15	shoulders	16	
28	☉		16	breast	17	✱ ♄ ♀
29	♂		17	stomach	18	☽ Perigæon.
30	♃	St. Andrew.	18	heart	19	

NOVEMBER 1699.

The 18 day at 8 at Night ♄
The 14 day at 6 Morning ♃
The 6 day at 10 at Night ♂
The 11 day at 8 at Night ☿
The 11 day at 4 Afternoon ☿
} is with the Moon.

M. D.	R. ac	Rom W. D.	☉ rises.		☉ sets.		Foreign Fasts and Feasts.
1	11	g	7	37	4	23	
2	12	a	7	38	4	22	
3	13	b	7	40	4	20	Last quart. 4 day at 6 Morn.
4	14	c	7	42	4	18	
5	15	d	7	44	4	16	22 *Sunday* past *Trinity*.
6	16	e	7	46	4	14	
7	17	f	7	48	4	12	
8	18	g	7	50	4	10	
9	19	a	7	52	4	8	
10	20	b	7	54	4	6	New Moon 11 day at 4 Afternoon.
11	21	c	7	56	4	4	
12	22	d	7	57	4	3	23 *Sunday* past *Trinity*.
13	23	e	7	58	4	2	St. *Clement* N. S.
14	24	f	7	59	4	1	
15	25	g	8	0	4	0	St. *Katharine* N. S.
16	26	a	8	1	3	59	
17	27	b	8	2	3	58	First quart. 19 day at 9 Night.
18	28	c	8	3	3	57	
19	29	d	8	4	3	56	24 *Sunday* past *Trinity*.
20	30	e	8	6	3	54	St. *Andrew* N. S.
21	Decan.	f	8	8	3	52	
22		g	8	10	3	50	
23		a	8	11	3	49	
24	4	b	8	11	3	49	Full Moon 26 day at 11 Night.
25	5	c	8	12	3	48	
26	6	d	8	13	3	47	25 *Sunday* past *Trinity*.
27	7	e	8	13	3	47	
28	8	f	8	14	3	46	
29	9	g	8	1	3	45	
30	10	a	8	16	3	44	

This Month being the last, the best Physick is a merry Heart, and exercise of Charity amongst your poor Neighbours; for he that giveth to the Poor lendeth to the Lord &c. Help the Poor for the Commandment sake, and turn him not away because of his Poverty, *Ecclesiasticus Chap.* 29 *vers.* 9. VIVAT REX.

M. D.	W. D.	Fasts and Feasts	☉ pl.	☽ place.	☽ Ag.	Aspects and Weather.
1	f		19	back	20	✱ ♄ ♀ *windy*
2	g		20	bowels	21	*and rain above*
3	a	1. Advent Sunday.	21	belly	22	☽ ♋ *this*
4	b		22	reins	23	☌ ♃ ☿ *time.*
5	c		23	and	24	
6	d		24	loins	25	
7	e	7 Stars south in	25	secrets	26	
8	f	the Evening.	26	members	27	✱ ☉ ♄
9	g		27	thighs	28	☌ ♃ ☿ *now*
10	a	2. Advent.	28	thighs	29	*probably some*
11	b	shortest day.	♍	knees	●	*snow and cold*
12	c		1	knees	1	☽ Apogæon.
13	d		2	knees	2	□ ☌ ♅ *frosts.*
14	e		3	legs	3	
15	f		4	legs	4	
16	g		5	feet	5	
17	a	3. Advent.	6	feet	6	☽ ♋
18	b	*Canis Major* south	7	feet	7	*cold abates.*
19	c	at 10 at Night.	8	head	8	
20	d		9	face	9	☌ ☉ ♃
21	e	St. Thomas.	10	neck	10	
22	f		11	throat	11	
23	g		12	arms	12	□ ☌ ♀ *snow*
24	a	4. Advent	13	shoulders	13	*like.*
25	b	Nat. of Christ.	14	breast	14	
26	c	St. Stephen.	15	stomach	●	
27	d	St. John.	16	heart	16	☽ Perigæon.
28	e	Holy Innocents.	17	back	17	*inclin'd to wet*
29	f		18	bowels	18	*and slabby at the*
30	g		19	and	19	☽ ♋ *Years*
31	a	*Sylvester.*	20	belly	20	☌ ♀ ☿ *end.*

DECEMBER 1699.

The 16 day at 6 Morning
The 12 day at 1 Morning
The 5 day at 9 Morning
The 12 day at 7 Morning
The 12 day at 9 at Night

♄ ♃ ♂ ☿ ☿ } is with the Moon.

M. D.	R. ac.	Rom. W.D.	☉ rises.		☉ sets.		Foreign Faits and Feasts.
1	11	h	8	16	3	44	
2	12	f	8	16	3	44	
3	13	D	8	17	3	43	1 *Sunday Advent.*
4	14	e	8	17	3	43	Last quart. 3 day at 5 Afternoon.
5	15	f	8	18	3	42	
6	16	g	8	18	3	42	
7	17	a	8	19	3	41	
8	18	b	8	19	3	41	
9	19	c	8	19	3	41	
10	20	D	8	19	3	41	2 *Sunday Advent.*
11	21	e	8	19	3	41	*St. Thomas* N. S.
12	22	f	8	19	3	41	New Moon 11 day 10 Morn.
13	23	g	8	19	3	41	
14	24	a	8	19	3	41	
15	25	b	8	19	3	41	*Christmas-day* N. S.
16	26	c	8	19	3	41	*St. Stephen.*
17	27	e	8	19	3	41	*St. John.*
18	28	D	8	18	3	42	*Holy Innocents.*
19	29	f	8	18	3	42	First quart. 19 day at 2 Afternoon.
20	30	g	8	18	3	42	
21	31	a	8	17	3	43	
22	Jan.	b	8	16	3	44	*New-Years-Day* N. S.
23		c	8	15	3	45	
24	3	D	8	14	3	46	2 *Sunday* past *Christmas.*
25	4	e	8	14	3	46	
26	5	f	8	12	3	48	Full Moon 26 day at 9 Morn.
27	6	g	8	11	3	49	*Twelfth-day* N. S.
28	7	a	8	11	3	49	
29	8	b	8	10	3	50	
30	9	c	8	9	3	51	
31	10	D	8	9	3	51	1 past *Epiph.*

Of the *Eclipses* of the *Luminaries* this Year 1699.

Which being in Number Four, are as followeth.

THE First will be an Eclipse of the *Moon* on *March* the 5th about Eight at Night; it happens in about 26 Degrees of *Virgo*, it will be visible, and near 10 digits of the *Moons* Body obscured.

The Second is a *Solar* defect, on *March* the 21th near Eight in the Morning; it falls in about 11 Degrees of the *Cœlestial Ram*; it is but a small Eclipse, and scarcely discernable.

The Third will be of the *Moon*, on *August* the 30th near 12 a Clock at Noon, in 17 Degrees of the *Cœlestial Fishes*, and to us invisible, but to our *Antipodes* it will appear total.

The Fourth and last is an Eclipse of the *Sun*, on *September* the 13th about our Eleven before Noon; it is celebrated in the beginning of the *Cœlestial Balance*; it will be a large Eclipse and visible; and also at the time of this Eclipse, there happens an *Opposition* of ♄ and ♂ from ♎ and ♒ and will much aggravate the Effects thereof.

A SHORT ACCOUNT OF THE Fasts and Festivals, Both of the JEWS and CHRISTIANS, WITH THE Original and End of their Institution, &c.

THe Festivals and Fasts of the Jews were (some) instituted by Divine Authority, and others by the appointment of Men; those instituted by God are,

First, The Sabbath, or Seventh Day in every Week, so called from the Hebrew Word, *Scabath*, which signifies a Day of Rest, which Day he consecrated to his Worship, because he thereon rested from his Work of Creation; the end whereof was,

1. Civil and Oeconomical, for the ease of those Bodies whose strength had been exhausted by Labour, *Sex diebus facies Opera tua, septimo autem Die quiesces; ut quiescat Bos tuus & Asinus tuus, & ut respiret Filius Ancillæ tuæ peregrinus*, Exod. 23. v. 12.

2. Ecclesiastical, for the Worship of God, and Meditation upon his Divine Works.

3. Spiritually; First, As being a Type of the spiritual Rest, whereby we should rest from the Works of the World

and

and the Flesh, that God may work in us by his Word and Spirit: Secondly, Shadowing out to us that spiritual Rest which we hope to enjoy with our Redeemer in the World to come.

Secondly, The Feast of new Moons, celebrated the first Day of every Month, initiating with the new Moons, instituted in memory of the Light created by God (to the end:) First, That by this means his People might be alienated from the Idolatry of the Ethnicks, who subjected the Months to the Planets and celestial Signs themselves, not knowing that God is the Governour both of the Stars and Signs also, and of Months and Times. Secondly, To typifie Man's Renovation by the illumination of the Holy Spirit, which is still required of all the Faithful.

The Third (ordained by God) is the Pasch or Passover, so called from the Hebrew word, *Pasach*, or, as some read it, *Phase*, which signifies to Leap or Pass over, instituted *Anno Mundi*, 2447, and celebrated from the fifteenth of the first Month *Abib*, called afterwards *Nisan*, to the 21st of the same inclusively, that is seven Days, but the first and last were held more sacred than the rest: these Days were also called the Feast of *Azims*, and the first of them the *Pasch*, because thereon the Paschal Lamb was eaten; First, To call to mind God's Deliverance of the *Israelites*, from their Bondage in *Egypt*. Secondly, For a sure Testimony of the perpetual Mercy he would shew his People. Thirdly, To typifie Christ Jesus, and our Deliverance perfected by him.

The Fourth solemn Feast is that of *Pentecost*, termed by the Hebrews, *Schesuothe*, the Feast of Weeks, being celebrated after the seventh Week from the Passover, as you may read in *Exod.* 34, *Levit.* 23, and *Deut.* 16; but it truly signifies the fiftieth solemn or festival Day of *Azims*, in which sence St. *Luke* takes it in *Acts* 2, *Cum autem Compleretur dies Pentecostes*; it is also called, *Festum primitiarum*, from the first Fruits, *Exod.* 23. This Feast was instituted, first, in memory of the Law, given by God on Mount *Sinai*, the fiftieth Day after the *Israelites* were departed out of *Egypt*. Secondly, That by the ceremonial Oblation of two Loaves, made of the new Fruits, to the Lord, Men might be admonished, that they did receive all things from the bountiful Hands of God. Thirdly, To typifie that *Pentecost* wherein Christ, after his Ascention, proclaimed the Law (not writ-

ten

ten in Tables of Stone) but in the Heart and Mind, the Law of the new Covenant, that happy Day on which the first Fruits of the holy Spirit were wonderfully poured down upon the Apostles.

The Fifth is the Feast of Trumpets, called by the Hebrews *Sichron Theruah*, for that on the first Day of the seventh Month ecclesiastical, and first political, the sound and noise of Trumpets were every-where heard, by the Commandment of God, *Levit.* 23. Some of the Rabbins amongst the Jews, believe it was ordained for *Isaac*'s being delivered from being Sacrificed, and that God commanded a Noise should be made with a Trumpet or Rams-horn; for that a Ram was caught by the Horn, and Sacrificed in his stead; others do think that so publick a Feast was not instituted for a single Person, but rather to commemorate those grievous Wars the Israelites had with the Amalekites and Ethnicks, and to admonish them that this human Life is but a perpetual Warfare here on Earth.

The Sixth being in the same Month, and on the tenth Day of the Month, called the Feast of Expiation, *Levit.* 16. in which annual Solemnity, an universal Expiatoric Sacrifice was performed for the Sins of the People, whereby the whole Passions and Fruits of our Saviour's Death were yearly shadowed out to the Life by the whole Church; but the Jews say it was in memory of God's Favour in forgiving them their sin of Idolatry, in making and worshiping the Golden Calf.

The Seventh is the Feast of Tabernacles, called by the Hebrews *Chaghasuke*, and celebrated next after the two former, (*viz.*) from the fifteenth of *Thisri* to the twenty first Day inclusively, but the first held more solemn than all the rest, as in *Levit.* 23. Now, during this Feast, the Children of *Israel* lived abroad in Tabernacles, in remembrance that their Fathers lived so long time after God had brought them out of *Egypt*.

The Eighth is the Feast of the Congregation, celebrated the twenty second Day of the Month *Thisri*, called by the Hebrews *Hatisiph*, that is an Assembly or Collection, or Retention and Prohibiton, because when the seven Days of the Feast of Tabernacles were expired, the People restrained it one Day longer, and were thereon constrained to contribute Money for the use of the Sacrifice, and this was an

Appendix to the Feast of Tabernacles, *Levit.* 23. also *Numb.* 29. But *Jeroboam*, who revolted from *Rehoboam*, the Son of *Solomon*, with the ten Tribes, commanded the precedent Solemnity of Tabernacles, which was kept in the seventh Month *Thisri*, to be kept in the eighth Month *Marhesuan*, that so by degrees he might wean the *Israelites* from the Custom of their Fathers, as it is in 1 *Kings* 12.

The Ninth, instituted by God, was the septenial Sabbath, or sabbatical Year, which takes beginning from the tenth of the seventh Month; for as the Jews every seventh Day, so their Lands every seventh Year kept a Sabbath, and also that Debts might be remitted, and therefore *Moses*, Deut. 15. calls it the Year of *Dismission*, because that both Tillage and Debts were this Year, by God's Commandment, to be forborn and remitted, *Exod.* 23. The Causes of this Feast were partly Mystical and partly Civil, to teach them, not by continual Exercise, to suck out the Earth, and make it Barren, and also to teach them Gratitude and Mercy, Gratitude to God for the Fruits of the Earth, and Mercy to the Poor, of whom is had a principal Regard in the Law, and also to mind them of *Adam*'s first Estate, wherein only the voluntary Fruits of the Earth were fed upon: And lastly, to shadow unto them an eternal Sabbath, in which all the Labours of this Life, together with the Exactions of Creditors will have an end, and the Sins of true Believers remitted.

The Tenth, and last, instituted by God, is the Year of *Jubilee* (that is, a Year of Rejoycing or Remission) and celebrated every fiftieth Year, for so it is commanded, *Levit.* 25. ver. 8. *Numerabis tibi septem Hebdomadas Annorum*; that is, seven times seven Years, which is forty nine Years, so that the Year following, *viz.* the fiftieth Year was wholly sabbatical, as in the 10 ver. In this Year, not only the Bond-men of *Israel* were, by God's command, set free from their Masters, and the Prison-doors set open, but all Debts were likewise remitted, and the Grounds, Vineyards, and other Possessions of them; for no Man was permitted to sell his Land, by a perpetual Contract, but only the use of the Fruits, till the Year of *Jubilee*, as in the same 25 of *Leviticus*, &c. for as the Olympads were in use among the Greeks, the Lustra among the Ancient, but the Indiction among the latter Romans whereby they supputated time; so also, that the Hebrews may be

be accustomed to number their Time by *Jubilee*, so soon as possessed of the *Holy Land*; and thus much of Jewish Festivals ordained by God, *&c.*

The Solemnities of the Jews, instituted by Men, are:

First, The *Jejunia Quatuor*, or four solemn Fastings, mentioned in *Zachariah*, chap. 8. ver. 19. The first is the Fast of *Jerusalem* Besieged, which, notwithstanding it be the last, according to the order of the Month, yet it is the first in respect of the thing done; this was celebrated the tenth Day of the tenth Month (*Thebith*) on which Day *Nebuchadnezar* first pitched his Tent before, and Besieged that City, 2 *Kings* 25. 6.

The Second is the Fast of the City of *Jerusalem*, taken by *Nebuchadonozar*, celebrated the ninth Day of the fourth Month *Tamuz*.

The Third is the Fast of the City forsaken, held the ninth of the fifth Month *Ab*, when the City and Temple were set on Fire, first by *Nebuchadonozar*, King of *Babilon*, and afterwards by *Titus*.

The Fourth is the Fast of *Godoliah* or *Gedaliah*, who was left in *Judea* by *Nebuzarda*, and slain by the Treacheries of *Ishmael*, celebrated the third Day of the seventh Month, *Thisri*: (Now, to these four Fasts, during the Captivity of *Babylon*, was annexed the solemn Fast of Queen *Hester*, instituted in memory of the three Days Fast she commanded to be kept, when about to apply herself to *Ahasuerus*, on behalf of the Jews, *Hester* 4.) kept on the third Day of the twelfth Month *Adar*, when all the Jews in the Kingdom of *Persia* should have been slain by the persuasion of *Haman*; but afterwards it became more celebrious for the signal Victory of *Judas Macchabeus*, who overthrew the Army of *Antiochus*, with *Nichanor* their Captain, 2 *Machabees*, Chap. *ult.* The Jews also of old held a Fast of the Tables of the Law, broken by *Moses* descending from the Mount, being offended at *Israel's* worshipping the Calf, and kept the seventeenth Day of the fourth Month *Tamuz*.

The Fifth is the Day of *Purim*; or, The Feast of Lots, so called because *Haman* had cast the Life and Death of the Jews as it were upon the hazard of a Lot; this was celebrated by *Mordacheus* and *Esther* the fourteenth and fifteenth Days of the Month *Adar*, *Esther* 3.

The Sixth is the Feast of Comportion of Wood, (mentioned by *Josephus*, *lib.* 2. *de Bell.* and *Jude* Chap. 17.) celebrated in the fifth ecclesiastical Month *Ab*, in memory of the Wood comported and brought for the perpetual Nourishment of the Holy Fire, in the Temple of *Jerusalem*, according to the Law of God, *Nehemiah* 0.

The Seventh is the Feast of Dedication, or Consideration of the Temple, instituted by *Judas Maccabeus*; for when *Antiochus Epiphanes* came out of *Egypt* into the *Holy Land*, and so to *Jerusalem*, he reduced both the City and Temple, evarted the true Worship of God, and carried away the Vessels of the Temple, and therein placed the Image of *Jupiter Olympius*, as you may read 1 *Maccabees*, Chap. 1. but *Judas Maccabeus* undertook a War against *Antiochus*, Overthrew his Army, and threw down and burn'd this Idol, and dedicated the Temple again to the Worship of God, in Memory of which this Feast was celebrated, being held for eight Days, beginning from the twenty fifth of *Cislew*, 1 *Maccabees*, Chap. 4. and this Feast, St. *John* the Evangelist writes, our blessed Saviour was present at himself.

The Eighth is the Expiation of the Tower of *Jerusalem*, instituted by *Simon Asmonæus*, (Brother to *Judas Maccabeus*) on the twenty third of *Ijar*; having by Famine taken the Tower of *Jerusalem*, which a Garison of *Antiochus* kept, and had much vexed the Citizens; he cleansed the same as on this Day, to the rejoycing of the whole City, 1 *Maccabees*, Chap. 130.

Lastly, The Marriage Festivals, observed by the space of seven Days, *Gen.* 29. Ver. 22. and *Judg.* 14. Ver. 10. which are honourably mentioned by our Saviour himself in his Parable, and vouchsafed his Presence and first Miracle, *John* 2. These are the Fasts and Festivals of the ancient Jews whereof so often mention is made in Scripture, for the rest instituted after their Destruction, and are observed by the modern Jews wheresoever dispersed, and the Feast also of the new Year, the Feast of Reconciliation, the Feast of Gladness or Joy of the Law, the Feast Day of the Equinox and Solstices, *&c.* none of which being found in the Old Testament, I shall forbear to mention them, and so put a period to the Fasts and Festivals of the Jews.

The Festivals *and* Fasts *of the* CHRISTIANS, *whereby any of an ordinary Capacity may quickly understand our* English Calendar.

OF these we find none certainly declared in all the New Testament, neither any Man bound to the strict Observation of those used of old by the Jews: Yet, because the exercise of Godliness may be oft times interrupted through the infirmity of the Flesh, and that nothing is more necessary to the increase of Faith, and the exercise of Christian Religion, than that Men should have certain Days, whereon, frequently to meet in the publick Assembly to hear the Word of God, therefore hath the Christian (Reformed) Church worthily set apart certain Days, and commanded the same to be religiously observed.

The First of which is the Lord's Day, or weekly Feast of our Saviour's Resurrection, not instituted by himself, but by the Apostles instead of the rejected Jewish Sabbath, to this end: First, That Christians might not seem to be obliged or tied to Judaism, or their superstitious Ceremonies, but to testifie the Abrogation of the Mosaical Feasts by the lively Manifestation receiv'd by Christ. And, Secondly, as the Jewish Sabbath did bring to mind the World's Creation, (finished in six Days, and God resting on the seventh;) so the Lord's Day may keep us in perpetual Remembrance of a better World, (begun by the Lord of Life) the Jews honouring the last, but we the first of every seventh throughout the Year. Thirdly, Because that Christ on this Day arose the Dead, and perfected from the Work of Man's Redemption.

The other Holidays are such as are generally celebrated of all Men, and termed Solemnities, as, The Circumcision, Epiphany, Purification, Annunciation, Resurrection, Ascension, Pentecost, Trinity, *&c.*

Now there are Others which are kept by some particular Church or Country, as the Holy Days constituted in Memory of the Apostles, *&c.* They are again divided (in respect of the Days whereon they fall in the Calendar) into moveable and fixed. The moveable Feasts are those, which,

howsoever they are celebrated on the same Day of the Week, have no fixed seat in the Calendar, but in divers Years fall on sundry Days of the Month, as do all the Lord's Days in the Year; and so also the interjected Days which are fixed to certain Weeks, whereof, in the first place, the Lord's Days when any happen between the Feast of the *Circumcision* and the *Epiphany*, hath no certain name assigned, save only the first or second Sunday after *Christmas*, then the other following are called the first, second, *&c.* Sundays after *Epiphany*, until *Septuagesima* Sunday, after which followeth *Sexagesima*, then *Quinquagesima*, and the last *Quadragesima*, the first three having their Names by order as they do proceed, *Quadragesima* as *Quinquagesima*, being so call'd, is the next before it, and so of the rest: *Septuagesima* is said to be instituted for three Reasons, *First*, To supply what was wanting, for in regard some have not only fasted on the Friday, (and therefore *Sexagesima* instituted as anon I shall explain it) but neither also upon Saturday, because thereon our Saviour rested in his Grave in token of our future Rest; and it is well noted by St. *Augustine*, that the People of *Asia*, and some others, grounding their Practices on a certain Tradition of the Apostles, did not fast upon the Saturday, to supply therefore the seven Days of *Sexagesima*, was thereunto added this Week called *Septuagesima*. *Secondly*, For the Signification thereof, in that by this time of *Septuagesima*, is denoted unto us the Exile and Affliction of Mankind, from *Adam* to the end of the World, and there are all Songs of Joy intermitted by the Church during the time of *Septuagesima*. *Thirdly*, For the Representation of the seven Years Captivity in *Babylon*, wherefore as then the *Israelites* laid by their Instruments, saying, *Quomodo cantabimus Canticum Domini*, &c. so the Church her Songs of Praise during this time. As touching *Sexagesima*, *Melchiades* Bishop of *Rome*, and Martyr, (who flourished *Anno Christi* 311) instituted that none should fast on Thursday, because of the Lord's Supper and Ascention, nor on the Sunday, which solemnizeth his Resurrection, thereby to put a difference between the Christians and the Gentiles; (and this before Popery was hatch'd, therefore it pleased the Ancients, for the redemption of the Thursdays in *Quinquagesima*, to add this other Week to the Fast called *Sexagesima*.) Now concern-

cerning *Quinquagesima*, for as much as the Church hath commanded a Fast, consisting of forty Days before *Easter*, called *Quadragesima*, or the holy time of Lent, wherein there is but thirty six Days besides the Lord's Day, on which she fasteth not, in regard of her Joy for his Resurrection; therefore, to supply this Defect, there were four Days of the precedent Week added to the Quadragesimal Fast, after which it was, (first by *Telesphorus*, Bishop of *Rome*, and Martyr, who flourished *Anno Christi* 141) and since that, by *Gregory* the Great, decreed Priests should begin their Fasts two Days sooner, that as they preceded the People in Dignity, so they might also in Sanctity; wherefore, to this Week of *Quadragesima* was this other added, and named *Quinquagesima*, which is also called, *Esto mihi*, from *Psalm* 30. Ver. 3. *Esto mihi in Deum Protectorem*, &c.

Of the Fast of Lent.

Vestigan saith that the old Saxons called *March* by the name of (*Lenct Monat*) that is, Length Month, because the Days then began to exceed the Nights in length; now this Month being by our Ancestors so called, when they received the Christian Faith, and therewith the ancient Christian Custom of Fasting, they called this Season, the *Fast of Lent*, or *Lenct Monat*, wherein the most part of this time of Fasting always fell: and herein it comes to pass that we call it *Lent*, or rather the *Fast of Lent*.

Of Ash-wednesday.

This in the head or beginning of the Quadragesimal Fast, or holy time of *Lent*, dedicated (by *Gregory* the Great) to the consecration of the sprinkling of Ashes, being called, *Die Cinerum*, or *Ash wednesday*; and yet (as *Hospinian* reporteth) there is extant an Homily of *Maximus*, Bishop of *Tours* in *France*, with this Inscription, *In die Cinerum*, which shews the Institution before his time; for that *Maximus Taurinensis* lived 170 Years before him, *viz. Anno Christi* 440.

Quadragesima is so called, for that (as before hath been noted) it is forty Days distance from *Easter*, comprehending the Fast of *Lent*, as kept by the Primitive Christians, in imitation of our Saviour's Fast of forty Days and

forty

forty Nights in the Wilderness. This is the first Sunday of *Lent*.

The second Sunday in *Lent* is called *Reminiscere*, from the entrance of the 6th Verse of Psal. 25. *Reminiscere Miserationum tuarum Domine*, &c.

The third *Oculi*, from the entrance of the 15th Verse of the same Psalm, *Oculi mei semper ad dominum*, &c.

The fourth *Lætare*, from the Entrance of the 10th Verse of the 66th Chapter of *Isaiah*, *Lætare cum Jerusalem*, &c. It is also called *Dominica de Rosa*, from the golden Rose which the Bishop of *Rome* did use to carry in his Hand before the People in the Temple. Likewise *Dominica de panibus*, for that thereon the Miracle of the five Loaves is explained; but we in *England* call it *Midlent Sunday*.

The fifth is called *Judica*, from the entrance of Psalm 34. *Judica me deus discerne causam meam*.

The sixth is called *Dominica Magna*, or the great Lord's Day, because the great good thing that befel the Faithful in the Week following, *viz*. Death abolished, Slander removed, and the Tyranny of the Devil loosed by the Death of Christ. It is also called *Palm Sunday*, from the Branches of Palms which the Jewish People strewed on the Ground when our Saviour enter'd *Jerusalem*.

The Wednesday following is the Council day of the Scribes and Pharisees.

Thursday is the Preparation of the legal Passover, and the Night thereof the Institution of the Supper. This is also called *Maundy-Thursday*, for a Ceremony used by some Kings and Princes washing their Subjects Feet, in imitation of our Saviour, who as on this Night, after his last Supper, washed his Disciples Feet.

Lastly, *Good Fryday*, being the Day of the Passion and Cross of Christ, whereon he suffered and satisfied for the Sins of the whole World.

Now succeeds the *Pasche*, or Feast of *Easter*, celebrated (not in Memory of the Angels Transit in *Ægypt*, according to the Jewish Custom) but of the Resurrection of our Saviour; and yet we retain the Name *Pasche*, not only because of the Lamb, which of old was killed by the Jews in the Passover, was a Type of the Lamb of God Christ Jesus, which was sacrificed for the Salvation of the World, but because at that very time he passed from this World to his Father. It is

called

called *Easter* from *Eoster*, a Goddess of the old *Saxons*, whose Feast they kept in *April*, or (as *Minshew* hath it) because at that time our Sun of Righteousness arose as the Sun in the East. And this is the Basis of all the Lord's Days in the Year.

After this follows the Interval of Fifty Days, between *Easter* and *Pentecost*, which was kept by the Primitive Christians as a whole Festival, in Memory of the Resurrection and Ascension of Christ, and the glorious Mission of the Holy Ghost. Those of old, that were baptized at *Easter*, did walk in white Garments the Week following, and then left them off; from whence came this Verse,

Low-Sunday *leaveth off those Garments white,*
Put on in Baptism by the Neophite.

The next is the second Sunday after *Easter*, and so on till you come to the fifth, which is called *Rogation-Sunday*, and the Week after *Rogation Week*, invented, or, as some say, restored by *Mamercus*, or *Mamersus*, Bishop of *Vienna*, *A.* 452. Extraordinary in former Days consecrated unto Prayers and Supplications; for that at this time Princes undertook their Wars: And also the Fruits of the Earth being about this time in blossom, are in great hazard, in both which respects Christians have good reason at this time especially to pray. In this Week it hath been a long Custom to make Processions in every Parish, for viewing the Bounds of the same to prevent Contentions.

Thursday in this Week, being forty Days from *Easter*, is celebrated the Ascension of our Lord.

The sixth Sunday after *Easter*, is called from the entrance of Psalm 27, *Exaudi*; as *Exaudi domine vocem meam*, &c.

Then succeeds the Feast of *Pentecost*, being the 50th day from the Resurection, vulgarly called *Whitsunday*, or *Whitesunday*, from the Catechumens, who were clothed in white, and were on the Eve of this Day admitted to the Sacrament of Baptism: But *Verstigan* says it was anciently called *Weid-Sunday*, that is Sacred Sunday, which signifies so much in the old *Saxon* Tongue. As it was of old kept by the Jews, the fiftieth Day after the Passover, in memory of the Divine Law promulgated on Mount *Sinai*, so is this fiftieth Day after *Easter* by all good Christians, to commemorate the Mission of the Holy Ghost thereon.

Next,

Next, The Feast of the *Holy Trinity*, being the Lord's Day following, which was instituted by *Gregory* the Fourth, about the Year 827, in honour of the Holy Trinity: Then the Sundays following are all called according to order, the First, Second, Third, *&c.* Sundays past *Trinity*, till the First of *Advent*.

Lastly, The four Lord's Days immediately before Christ's Nativity are all called the Sundays of *Advent*, and were instituted by the Church to prepare our Minds to a sober Life and a pious Meditation of his Birth then approaching. These are the Solemnities of the Christians termed *Moveable*.

Now for such as have a *fixed* Place in the Calendar:

And first of the *Circumcision of our Lord*, (or *New-Years-day*) in commemoration of the Mystery of his legal Circumcision, when he, who was the Truth and Substance, did at once take away the Type thereof.

Epiphany, or twelfth Day from *Christmas*, so called and celebrated in honour of Christ's Manifestation or Apparition made to the Gentiles by a miraculous Comet, by vertue whereof he drew and conducted the three *Magi*, or Sages, commonly called the three Kings who came out of the East to *Jewry*, to worship him in a Manger, and presented him with Myrrh, Gold, and Frankincense, in testimony of his Regality, Humanity, and Divinity. Or from the Holy Ghost appearing in the shape of a Dove at his Baptism, as on this Day thirty Years after: Therefore it is called by *Alcas Cyriacus*, an *Arabick* Manuscript of Astronomical Tables in the Archbishop's Archives in the *Oxford* Library, as says the learned Dr. *Hammond*, the Feast of *Epiphany*, or Benediction of Waters; the Vigil whereof was of old *Vigilia Luminum*, (the Ancients then using to send Lights one to another.) This was of old celebrated in honour of *Augustus Cæsar*, for the Conquest of *Perthia*, *Ægypt*, and *Media*, which were thereupon added to the *Roman* Empire: But the Church willing to change that for a better Solemnity, instituted this of the *Epiphany* instead thereof.

The Feast of the Purification of the Virgin *Mary*, commonly called *Candlemas-day*, is when Jesus was presented in the Temple and proclaimed by old *Simion* and *Anna* to be the Messiah. This Feast was instituted by *Julian* the Emperour, *Anno Christi* 542.

St. Matthias, being one of the seventy Disciples, was (after the Ascension) chosen by lot instead of *Judas* the Traytor; he

he preached the Gospel in *Macedonia*, and coming afterwards into *Judea*, there he was stoned by the Jews, and then beheaded after the *Roman* manner, *Anno Christi* 51.

The Feast of the Annunciation of the blessed Virgin *Mary*, is kept in remembrance of that time when the Angel *Gabriel* declared our Saviour's Conception or Incarnation by the Holy Ghost.

St. *Mark* the Evangelist, who penned the Life, Acts and Miracles of our Saviour, and also his Death and Resurrection; he was the first Bishop of *Alexandria*, where he preached the Gospel, and in all the bordering Regions from *Ægypt* to *Pentapolis*: At the same *Alexandria*, in the time of *Trajan*, he had a Cable-Rope tied about his Neck, by which he was drawn from a place called *Bucolus*, unto another called *Augets*, where he was burned to Ashes by those Idolaters against whom he had preached, and was buried at *Bucolus*, *Anno Christi* 63.

St. *Philip* and St. *James*, both Apostles and Martyrs; the first of the City *Bethsaida*, who preached the Gospel in *Phrigia* and converted the Eunuch *Candaules*, but at length the *Painims* crucified him at *Hierapolis*, *Anno Christi* 53.

The latter being *James* the Less and Son of *Alpheus*, he was created Bishop of *Jerusalem*, where he governed thirty Years, and then was first stoned and then set on a Pinnacle of the Temple, from whence he was cast down, and being not quite dead, was knocked on the Head with a Fuller's Club in the seventh Year of *Nero*.

St. *John Baptist*, the Son of *Zachariah* and *Elizabeth*, of the Tribe of *Levy*, was beheaded by *Herod* the Tetrarch, at the request of *Herodias*, *Anno Christi* 30.

St. *Peter* and St. *Paul*; the first, being chief of the Apostles, preached in *Pontius*, *Galatia*, *Capadocia* and *Bithinia*, and last at *Rome*, where he was crucified with his Head downward, contrary to our Saviour. And St. *Paul*, being called of Christ to be an Apostle, preached from *Jerusalem* to *Illiricum*, *Italy* and *Spain*, and was beheaded at *Rome*, *Anno Christi* 68. At which time *Peter* was crucified.

St. *James* the Greater, Brother to St. *John* the Son of *Zebedee* an Apostle and Martyr, who preached the Gospel to the twelve Tribes dispersed, and was beheaded with a Sword by *Herod Agrippina* in *Judea*, *A. C.* 45. where he was buried, and so consequently the first Apostle that enter'd Christ's Kingdom.

St.

St. *Bartholomew* was Nephew (nay some say Heir) to a *Syrian* King; he preached the Gospel to the *Indians*, where, by the command of *Polemius*, King of *India*, he was beat with Cudgels, then crucified and flea'd alive as he hung on the Cross, and before he was quite dead beheaded, *A.C.* 51.

St. *Matthew*, being a Jew by Birth and a Publican, or Tolegatherer by Profession, became an Evangelist, he wrote the Gospel in *Hebrew*, and delivered it to *James*, Bishop of *Jerusalem*; he preached the same in *Ethiopia*, and was entertained by the Eunuch, Chamberlain to Q. *Candace*; brought over King *Æglippus* and his People to Baptism: but afterwards reigned one *Hyrtachus*, who commanded him to be thrust through with a Halbert, *A. C.* 71.

St. *Luke*, a Physician of *Antioch*, but born in *Syria*; he wrote his *Gospel* and the *Acts of the Apostles*; he died at *Ephesus*, in the 84th Year of his Age, *A. C.* 74.

St. *Simon Zelotes*, and *Jude*, the Brother of *James*; *Simon* preached in *Ægypt* and *Persia*, and was after Bishop of *Jerusalem*, instead of *James*, and was crucified under *Trajan*, in the 120th Year of his Age. St. *Jude*, called *Thadeus* and *Lebbeus*, preached in *Mesapotamia*, and was slain at *Berytus*, in the Reign of *Agbarus*, King of *Edessa*, and there honourably buried, *A. C.* 51.

The Feast of All-Saints, is in remembrance of all Christ's Apostles and Martyrs in general.

St. *Andrew*, Brother to *Simon Peter* and a Fisher; he preached to the *Scythians*, *Sogdians*, *Sacians*, &c. after in *Cappadocia*, *Galatia*, and by the *Eunex* Sea, and lastly in *Macedonia*; but, in the time of *Vespasian*, was at *Achaia* crucified, by command of *Ægeas*, King of *Edesse*, *A.C.* 80.

St. *Thomas*, called *Didymus*, preached to the *Parthians*, *Medes* and *Persians*, and also to the *Caramans*, *Hircans*, *Bactrians* and *Magicians*, and was slain with a Dart, *A.C.* 35.

The Feast of Christ's Nativity, on *December* the 25th, is commonly called *Christmas-day*, from the old *Saxon* word *Nappan*, whence the *English Miss* and *Mass* signifies a Feast. In the North of *England* it is called *Yule*, from the *Latin* word *Jubilum*, and signifies a Time of Rejoycing. By the *Western* and *Latin* Churches called *Luminaria*, or Feast of Lights, because now they used many Lights and Candles; or, rather, because Christ, the Light of all Lights, even that true Light, came at this time into the World: But for the high

high and excellent Titles which the Christian Churches gave this Feast, see Mr. *Edw. Fisher*'s Vindication of Gospel-Festivals, §. 3. This is the Basis and Foundation of all our Christian Festivals, and ought by all to be celebrated accordingly.

St. *Stephen*, the first Martyr, was ordained one of the seven Proto-Deacons; he refuted the erroneous Opinion of the Jews, concerning the Messiah, and affirming Jesus of *Nazareth* to be he that was foretold by the Prophets, who accused him of Blasphemy, and stoned him to death, *A. C.* 35.

St. *John*, the Brother of *James*, and beloved Disciple; he preached in *Asia*, and was afterwards made Prisoner at *Ephesus*, and from thence sent to *Rome*, where, by the command of *Domitian*, he was sentenced to be put into a Cauldron of boiling Oil alive; and it is recorded of him, that he was heard to sing Praises to God therein, and received no harm: which when *Domitian* heard, he commanded him to be banished to *Pathmos*, an Island in the *Eugean* Sea, where he wrote his *Revelations*; and was, after the death of *Domitian*, called back from Banishment by *Nerva*, and came to *Ephesus*, where he lived to the Age of 120 Years, and at length died of an Apoplexy.

Lastly, *The Holy Innocents*, slain by the command of *Herod*, in our Saviour's stead, though not for his sake, amongst whom his own Son (as Historians affirm) escaped not his (till then) unheard-of Cruelty; which gave *Augustus Cæsar* that occasion to say, *Melius est esse Herodis Porcum quam Puerum*; Better it was to be *Herod*'s Hog than his Son. More of which may be seen in the learned Mr. *Gregory*, in his *Episc. Puerorum*, &c.

For the rest of the Saints and Martyrs, which have suffered for the sake of Christ under *Roman* Emperours, and also those of the Reformed Religion in *England* under Queen *Mary* the First, *&c.* it cannot be expected they can be couched in this small Volume, and therefore I shall forbear to mention any of them, and conclude with this Prayer,

THat God would be pleased to continue his Peace to us, and bless his Church in all Nations where his great Name is already known; and that he would enlighten the dark Corners of the World, and give the Gospel a free

pas-

passage through the same: But especially bless that Branch of his Vine, which his own Right-hand hath planted in these Nations of Great Britain *and* Ireland, *and for the Protection thereof, that he would shower down the choicest of his Blessing upon the Head and Royal Heart of his dear anointed Servant, but our most dread and gracious Soveraign Lord,* William *the Third, by his Divine Providence, over* England, Scotland, France *and* Ireland, *King, Defender of the Faith; giving him a long and prosperous Reign over us, and Victory over all his Enemies: And, moreover, to direct him in a wise and prudent Council, in a learned and religious Clergy, in an upright and a just Magistracy, in a faithful and generous-hearted Gentry, and in an obedient and loyal Commonalty; and then we need not fear being a happy People. And that all these things may be, let us all heartily pray, and all say* Amen, Amen.

FINIS.

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